explanations inserted as though they were a portion of the original, [n the present volume, I refer to the Latin text in the Casanatense manuscript as *Supplementum,* and to Tantucci's version simply as •'Tantucci."

(4) Shortly after he compiled the *Supplementum* (to which he refers), Fra Tommaso Caffarini wrote an abridgement in Latin of Fra Raimondo's *Legenda^* with a few slight additions and modifications based upon his own personal knowledge of Catherine's life and acquaintance with Sienese matters. This was known as the *Legenda abbreviata*$_y$ and was printed (still further curtailed) as the *Epitome vifae beatae Caterinae [sic] de Sems*$_y$ in the first volume of the collection of the lives of the Saints known as the *Sanctuarium* of Boninus Mombritius, at Milan, in 1479. The *Leggenda minors* is a beautiful Italian translation of the whole of Fra Tommaso's Latin abridgement by Catherine's beloved disciple, Don Stefano di Corrado Maconi, when prior of the Certosa of Pavia, a manifest labour of love which brings the list of contemporary lives of the Saint to an appropriate close. Don Stefano's work was published by Grottanelli at Bologna in 1868, together with a most precious collection of letters of Catherine's disciples and associates. It appears to have escaped the notice of Grottanelli, and of every one else as far as my knowledge extends, that (with the exception of the prologue and first two chapters, for which free translations of the second prologue and corresponding chapters of the *Legenda protixa* are substituted) it had already been printed in the fifteenth century. A copy of this edition, without date or place of publication, is in the British Museum, and it is worth noting that the " Sermone a laude della venerabile vergine," given at the end of Grottanelli's work, appears in the older edition as the sixth chapter of the third part, as a recapitulation, by way of conclusion, of the contents of the book.

Besides these works, Fra Tommaso wrote, in collaboration with Fra Bartolommeo di Domenico, a little-known treatise on the Dominican third order of penance, and began a history of that reformation of the Dominican rule in Venice, with which these two friars, together with Fra Raimondo, were associated. These